

# Zion's Herald

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## Zion's Herald.

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## THE CURRENT ISSUE.

In his thoughtful first paper on "Socialism and the Christian Church," Rev. F. M. North gives five cogent reasons for "the church's hesitancy on matters of social reform."

All lovers of our revered New England poet will enjoy George Eliot's delightful "Chat with Mr. Whittier," which he aptly entitles, "Ember Days."

In "With Moody," Rev. Frederick Burrell Gravats puts us on rapport with the great evangelist as talks straight from his heart to the listening people.

B. B., in his "Baltimore Letter," tells us of the doings and happenings among Methodists Baltimoreans.

From the *Independent* is reprinted Josiah Strong's symposium paper upon "The Outlook for Practical Religion in the Decade," and "The Still Hour" holds searching thoughts by which Christians may profit.

On page 7 will be found a prospectus of the quarterly centennial jubilee of the Freedmen's Aid and Southern Education Society; a brief resume of the results thus far of "Temperance Education in the Schools"; and a note of warning from New Hampshire regarding "A Threatened Danger."

The family page presents a good variety of original and selected matter to suit different tastes. The girls particularly must not fail to read "The Spirit of True Service," by Christine Ware.

## The Outlook.

A career of high usefulness and honor was closed last week by the sudden death of Judge Charles Devens of the Supreme Judicial Court of this State. A Harvard graduate, a United States marshal in critical times, a general and corps commander in the volunteer army, thrice wounded, a participant in many critical engagements—Ball's Bluff, Antietam, Fredericksburg, Chancellorsville—earning his brevet of major general by his gallantry and good conduct at the capture of Richmond, attorney general of the United States in the Hayes administration, for twenty years a jurist of unquestioned ability and integrity, with shining social qualities and an impressive presence, his removal has caused profound regret and sorrow.

The extraordinary thing about the trial of Rev. Howard McQuerry, a Protestant Episcopal clergyman of Ohio, for breach of his ordination vows, is that the accused should have submitted to such an ordeal, or thought it worth his while to defend himself—that he did not long ago sever his relations with a church whose fundamental doctrines he was no longer in accord. That he is an acute thinker his heretical book on "The Evolution of Man and Christianity," clearly shows; he could not be mistaken as to the meaning of the creed which he was called upon to repeat every Sunday and which he had sacredly promised to maintain and defend; and yet he publicly denies the virgin birth of Jesus Christ and His literal resurrection and ascension, and cannot see that in so doing he is assailing the very foundations of the faith once delivered to the saints. He makes an impassioned defense of his course in classifying these vital doctrines with childish superstitions. And therefore a trial is necessary to convince this reverend gentleman of rank heresy and culpable infidelity to his ministerial vows! The case is still pending; of the verdict there can be no doubt.

The sensational rumors of forcible resistance on the part of England to any attempted restriction of seal poaching in Bering Sea, were effectually dissipated by the publicity given last week to the official correspondence on the subject. For the first time the position of our government upon this vexed question is clearly defined. No point is made, or has been made, upon the *mare clausum* supposition. Only those rights which were included in the purchase of Alaska from Russia in 1868 are insisted upon. What these were, Mr. Blaine is willing to submit to arbitration. But he also insists that the following questions shall also be arbitrated: How far Great Britain recognized these claims before the Czar transferred them to the United States? Was Bering Sea included in the phrase "Pacific Ocean" in the treaty between Great Britain and Russia in 1825? What are the present rights of the United States in Bering Sea, and whence are they derived? In case these questions are decided in favor of England's position, Mr. Blaine asks that it be adjudicated how far this country shall exercise jurisdiction, and as to the necessity and duration of a closed season. Should Lord Salisbury decline to refer these questions, the suggestion has been made that all restrictions be removed—that vessels from any nation be allowed to take seals at pleasure, and that the question shall be settled by the extermination of the industry.

Spain will be called to account for the numerous indignities inflicted upon the missionaries of the American Board in the Caroline Islands. The latter began their work in Ponape nearly forty years ago, long before the scramble for the possession of these Pacific clusters began on the part of the European powers. The group in question had been pretty thoroughly Christianized before the Pope, a year or two ago, mediating between the rival claims of Spain and Ger-

many, awarded the Caroline Islands to the former. Then trouble began—for the natives as well as for the missionaries. Compulsory labor, the imprisonment of Rev. Mr. Doane on board the Spanish storeship for protesting against the forcible occupancy of mission lands, and other oppressions, led to a refusal on the part of the natives to work any longer for the Spaniards. The latter, in revenge, surrounded a native village and opened fire without warning, killing many; the villagers in turn attacked the soldiers, exterminating the entire party of about fifty, and then attacked the garrison, killing many more, including the governor. Since that time there have been frequent outbreaks owing to arbitrary treatment. In September last a Spanish force bombarded Ponape and burned the mission buildings. The missionaries were forbidden to continue their church and school work, and various restrictions were put upon them until the U. S. S. "Alliance" visited Ponape and transported them temporarily to Strong's Island, where there is a branch mission. These outrages have been formally brought to the attention of the State department, and suitable indemnity will doubtless be demanded. The animus of the attack upon the missionaries, of course, is hatred of their Protestantism.

Pending the anticipated battle with the Sioux, or their surrender, last week the country was pretty thoroughly enlightened upon the general subject of Indian grievances by the newspaper press. The views expressed, of course, were not entirely concordant—the subject is too complex for that—but, if diverse, they covered the ground. The rascality of agents and contractors, insufficient rations, violated pledges on the part of the government—"since the Treaty of Fort Laramie in 1851 until the Treaty of 1880 we have violated the letter of every engagement made with them," says the New York *Tribune*—the unrestricted sale of fire-arms to the savages, the purchase of lands last year for the payment of which no appropriation has yet been made—each of these has furnished a text for editorial discussion; while, on the other hand, the treachery and cruelty of the Indians themselves, their disinclination as a race to agriculture or other means of self-support, their unwillingness to surrender their tribal organizations and take up lands in servitude, and the impolicy of feeding able-bodied men who persist in living in idleness—these, too, have been enlarged upon until even the superficial reader has been made intelligent upon the leading points of this serious question. But after all that has been written, it is doubtful if any discussion of the subject, however brilliant, has gone so straight to the very heart of the present disaffection as the words of the aged Red Cloud, a chief of the Sioux, who, describing the beginning of the Messiah craze, tells in his own pathetic language the desperation to which his people had been driven:

"We felt that we were mocked in our misery. We had no newspapers and no one to speak for us. We had no redress. Our rations were again reduced. You who eat three times each day, and see your children well and happy around you, can understand why we starved and died. We were faint with hunger and maddened by despair. We held our dying children, and felt their little bodies tremble as their souls went out and left only a dead weight in our hands. They were not very heavy, but we ourselves were very faint, and the dead weighed us down. There was no hope on earth, and God seemed to have forgotten us. Some one had again been talking of the Son of God, and said He had come. The people did not know; they did not care. They snatched at the hope. They screamed like crazy men to Him for mercy. They caught at the promises they heard He had made."

If the Indians surrender, it should be the first duty of the government to pay for the lands which have been taken, and redeem the pledges made by the Sioux commission in 1880. A sufficient ration should at once be provided, and honestly issued. The severity plan can then be firmly insisted upon, and the Indian problem will cease to exist.

The "free-coining" craze has taken possession of the Senate to the exclusion of measures which have to do with the public welfare. It is not contended that the currency needs more silver, there being over \$300,000,000 locked up already. It is simply a selfish scheme of mine owners to keep up the price of the metal by assuming that Congress has no right to demonetize silver, and by claiming that they are entitled to what is known as "seigniorage"—the difference between the market price of silver (now 103 1/2 cents per ounce fine) and the mint price (now \$1.2929). The effect of yielding to this absurd claim would be to force the entire silver product of the world upon the mints of this country. Fortunately, though the Senate may yield, the House of Representatives is believed to be opposed to further jobbery and in this direction.

The Western Traffic Association is the name given to the new organization which is to undertake the difficult task of managing the freight and passenger traffic over the great roads west of Chicago on a basis equitable to all. Fifteen corporations are represented in the agreement. President Roswell Miller, of the Chicago, Milwaukee & St. Paul road, has been chosen president of the new association. Four commissioners have been appointed, who will have immediate charge of the work to be done—"to adopt such measures as will tend to secure uniform, stable, and reasonable rates, prevent unjust discrimination, and enable each line to carry its fair share of the competitive traffic." An advisory board is also provided, consisting of the president and one director of each road, which will meet quarterly to listen to complaints or appeals. The terms of the agreement are very minute and obligatory, covering every point at which there has been previous failure. Great economy in the business

management of the companies interested, fairness, honesty, uniformity and permanency as to rates, will all be secured, it is believed, by this convention.

### SOCIALISM AND THE CHRISTIAN CHURCH.

REV. F. M. NORTH.

FIRST PAPER.

WHAT has the Church to do with Socialism? It is a belated question. Very recently have Christian thinkers come to realize that they should have voted urgency upon it long ago. And this clearer perception has only come since, echoing among the vaulted arches of great churches and disturbing the quiet of meditative theology, has been heard from every side and in many languages that other question—

What has Socialism to do with the Church?

In 1848 Mr. Ludlow, who had gone to Paris to study the Revolution of that date, wrote to Maurice that he was convinced that "Socialism was a real and very great power, which had acquired an unmistakable hold not merely on the fancies, but on the consciences of the Parisian workmen, and that it must be Christianized, or it would shake Christianity to its foundation!" How generally this was not believed by the church of forty years ago is clear when one reads the history of the vicious antagonism to the men whose insight and outlook created for the generation which succeeded them a new fact and a new phrase—Christian Socialism. In an article in the *Quarterly Review*, after a characteristic statement of the most ultra demands of the most absolute anarchism, a writer proceeds to say:—

"Incredible as it may appear, there is, it seems, a clique of educated and clever but wayward-minded men, the most prominent of them two clergymen of the Church of England, who from, as it seems, a morbid craving for notoriety or a crazy straining after paradox, have taken up the unnatural and unhallowed task of preaching, in the press and from the pulpit, not indeed such open undisguised Jacobinism and *jacquerie* as we have just been quoting, but under the name of 'Christian Socialism,' the same doctrine in a form not the less dangerous for being less honest."

And these dangerous and dishonest Jacobin doctrinaires were Frederick Denison Maurice and Charles Kingsley!

And yet this opposition was but a symptom of a wide-spread distrust of both the motives and the methods of social reformers. Indeed, the statement carries with it a fact still more fundamental and more sad—that the church does not, in the case of Socialism, for the first time confront forces which she herself should have marshaled and clothed in the uniform of the faith. For in Christianity are the creative ideas which must produce all the well-being of society, and it is a terrible indictment either of the church's perception or of her consecration when she becomes conscious of those ideas only through the teaching of "them that are without."

It must, however, be observed that there are reasons why the church has ignored, feared, and sometimes antagonized Socialism:—

#### 1. There has been in the church

#### A Fundamental Misconception

of the purpose of the Gospel which declares it to be a divine contrivance for redeeming men from this present world rather than in it. A half-truth has prevailed—that Christ came to save men rather than man; to rescue the individual, not to reform society; to extricate His *elect* from the meshes in which humanity had entangled itself, rather than to break the bonds and let the *world* go free. The dominating thought has been deliverance for the individual, not re-creation of the race.

Twenty years ago, W. R. Greg, in the "Enigmas of Life," which, by the way, he fails to solve, presses this charge with a blunt sarcasm which is certainly unpleasant, but may not be unprofitable. He says:—

"Consider again what might fairly be expected to be the present state of the civilized world if the whole influence of the church had been persistently and sagaciously directed towards the improvement of the moral and material condition of humanity on this earth, instead of towards the promulgation of an astounding scheme for securing it against eternal torments in a future existence; if, in a word, universal, not selfish well being were, instead of what is called salvation hereafter, had been the aim and study of the great organization called the church . . . It would be rash to say that, on a balance of considerations, the church and the clergy of all denominations have, in the course of ages, done more harm than good in the Christian world; but probably it would be rash still to assert the contrary. Certain it is that in many most material points they have worked counter to the progress of mankind in material and social welfare and in those departments of moral improvement which spring therefrom. . . . The entire theory of the church is antagonistic to any concentrated or consistent scheme for raising the earthly condition of the suffering masses."

Severe and exaggerated, doubtless, and the words of an enemy of the church. Very true; but before denying them, it will be well to consider that any comprehensive purpose for the re-organization of society was for the first three Christian centuries restrained by the expectation of Christ's speedy second advent, and for the centuries following by ecclesiastical alliances with authority and wealth; that medieval piety was egoistic, and that the semi-socialist organizations of monastic life were not designed for the care of social inequality, whatever they may have done to relieve suffering; that often the tendency of the church has been to substitute charity for justice, to ameliorate rather than to cure social ills; that the needs of humanity; that the inequalities of life which stung Socialism to its bitterest denunciations, are produced or permitted by a civilization called Christian, whose authority, legislatures, schools, wealth, commerce, art, are in the hands of the avowed followers of

Him who always was self-described as the Son of Man.

#### 2. For long centuries the church has been

#### An Endowed Institution

and a part of the established order. Vested rights instinctively resist change. Socialism proposes economic re-adjustments which will affect all values. The church regards with as little favor the scientific method of depriving her of her possessions as she has the royal fiat which have confiscated her wealth, or the mob force which has mutilated her altars. It is, perhaps, not strange that she should hesitate to consent so to change the channel that the streams should undermine her own foundations. Says Karl Marx:—

"The English Established Church will more readily pardon an attack on thirty-eight of its thirty-nine articles, than one thirty-ninth of its income. Nowadays Atheism itself is *culpable* as compared with criticism of existing property relations."

3. Socialism in its measures and its men, if not always atheistic and anti-Christian, has

Rarely been other than anti-Christian.

Rousseau—who, it will be remembered, was not entirely theoretical in his communistic notions—certainly does not interpret the Gospel in his "Social Contract." Voltaire's was the gospel of cynicism and hate. Fourier was a believer, but his "im" was un-Christian. Proudhon was the father of anarchism, which knows no God. Bakunin, the Russian disciple of Proudhon, says: "The liberty of man consists solely in this, that he obey the laws of nature because he has himself recognized them as such, and not because they have been imposed upon him externally by any foreign will whatsoever, human or divine, collective or individual." This man asserted himself to be "the apostle of universal destruction." The International was distinctly anti-religious. The Social Democrats of Germany, in their program of 1875, recently re-affirmed, "declare religion to be a private concern." The scientific Socialism of Karl Marx, whose work on "Capital" is called on the Continent "the Bible of the working-man," may be characterized as evolutionary and revolutionary Socialism based on a materialistic conception of the world and of human history. Holyoke wastes no sympathy upon his Christian co-operators, and John Stuart Mill, who called himself a Socialist, certainly never called himself a Christian. It is less difficult to see why the church should have looked upon the whole socialist propaganda as a menace to herself and her cause than why she has not herself averted the contest by the irresistible application of her own Gospel to social injustice.

4. The actual attempts at Socialism under Christian auspices have

#### Excited Contempt

by their folly or their failure. The communistic experiments in America have proven many things, some of them most important as contributions to social progress, but in the main they have helped to restrain the church from seeking the solution of its world problems in Socialism.

5. Finally, the church in America suspects Socialism because of her

#### Constitutional Aversion to State Interference

with the private rights and the moral concerns of men. In the widespread industrial movement of the time there is evidence of a sturdy and steady conservatism which resists the nationalization of industry and deprecates the need of social reform. Capital and the church are both elements in this conservatism; the former chiefly because of an instinct of self-preservation, the latter largely by reason of her historic antagonism to the dictation of the temporal power in matters of morals and religion. These are her province. Let the State protect her liberties, but abstain from interfering with her functions.

Thus far, reasons for the church's hesitancy on matters of social reform. Much of what has been here said refers solely to the past; still it is a far cry yet to the time when the church will regard herself as a body of Christian Socialists, or actually become Socialistic Christians.

Middletown, Conn.

#### "EMBER DAYS."

A Chat with Mr. Whittier.

GEORGE EICH.

DONALD MITCHELL, in one of his delightful essays, compares old age to embers upon a hearth. Accepting the figure, ember days, then, need not be devoid of warmth and color, and a man even at fourscore-and-three may be more than a memory. Certainly this is true in the case of our venerable poet Whittier. The loving tributes that have just been paid to him on his birthday, the general expressions of interest in his health, show how large a place his personality yet holds in the public mind. Mr. Lowell in a poem written three years ago has thus expressed this feeling:—

"How fair a pearl-chain eighty strong,  
Lustrous and halloed every one,  
With saintly thoughts and sacred song,  
As 'twere the roseary of a nun!"

Two attacks of *la grippe* have somewhat impaired Mr. Whittier's health. But despite this, his step is remarkably elastic, and his erect shoulders would put to the blush many a young business man. His mind is as keen and acute as ever, and his eyes have lost little of the brilliant fire of which his friends so love to speak. One who has had the pleasure of meeting him can never forget the kind and courteous manner in which he receives all who call to see him, strangers and bores though they may be.

Mr. Whittier is fortunate in the number of places that he can call "home." Amesbury, Danvers, Newburyport and Boston are put in a claim for the title, but it is the two former that share the most of his time. The poet has lost none of his love for mingling with his fellow-men and exchanging views regarding public questions and movements.

Indeed, he regards his present vigor and buoyant spirits as in no small measure due to an interest in life and humanity. He remarked to the writer recently, when speaking of his plans for the coming season, that he disliked being confined to the country during a severe winter, as he could neither get out nor see any one. For this reason the home at Amesbury is especially enjoyable. The house itself stands on a pleasant street in the busy part of the thriving town. It is a large, sunny place, and in close proximity lie the friends and acquaintances of years. Mr. Whittier's name, however, is most closely associated with Oak Knoll, Danvers. It is there that in recent years he has spent his winters, and it is there that he has done much of his literary work. Oak Knoll stands considerably apart from the village of Danvers, amid undulating fields, patches of woods and miniature ponds. The house is a spacious one, looking away to busy shops and smoking chimneys on the one side, and to the blue hills of New Hampshire on the other. The glory of the knoll is its crown of oaks. Charming it is when the sun sifts through their branches or etches fantastic figures on the turf beneath, and picturesquely with its winding paths and changing vistas. One cannot wonder at the poet's pleasure in such a perfect retreat where the beauties of nature and pulse of industry come so nearly together.

Here his habits are exceedingly simple and very regular. He rises early, and, if the weather permits, spends considerable time in the open air. His companion on these rambles is usually a handsome St. Bernard dog, and the two are familiar figures to the farmers thereabouts. His list of pets is an ample one, and besides the St. Bernard includes two other dogs, two cats and three horses. He also spends a deal of time over his mail, and himself answers an astonishing number of letters. Until recently he has managed to return to his study for an hour or two each day over his writings. His eyes, however, are troubling him now, so much of this work has been abandoned. "I ought not to complain," said he laughingly, in referring to that fact, "for they have done me good service for eighty-three years, and that is more than I could, perhaps, have expected." Time's march and changes, indeed, leave no shadow or tinge of sadness as he speaks in his own poem, "My Birthday."

"Beneath the moonlight and the snow  
Lie dead my latest year,  
The winter winds are wailing low  
Its dirges in my ear."</

## Miscellaneous.

## A DAY WITH MOODY.

REV. FREDERICK BURRILL GRAVES.

THE great evangelist, Dwight L. Moody, opened a series of meetings at East Somerville, Jan. 6, preaching afternoon and evening. I learned that a petition is now in circulation, which is being widely signed by prominent business men, requesting him to hold a noon meeting in Tremont Temple from 12 to 1 o'clock daily, except Sundays, during this month.

Mr. Moody has changed considerably since he held those famous Tabernacle meetings about fifteen years ago, but he is the incomparable evangelist still in many respects. His beard is flecked, like that of Miles Standish—whom it is not difficult to imagine he resembles—“with patches of snow like hedges sometimes in November;” but he has not materially aged, though now nearly midway between fifty and sixty. His face is ruddy. His step is elastic. As I walked behind him from the train on Tuesday afternoon, I noticed that he stepped as firmly as any of the three gentlemen who were with him, and I saw the healthful red blood delicately tinging his stout neck, which seemed a little too much inclined to fold over the immaculate stand-up collar which he wore. He has, therefore, grown stouter. And in the pulpit what an off-hand, unceremonious man he is! And it wins. There is no straining after a dilettante effect. He hits straight. In reading the hymns, the Bible, or preaching, he is bound by no particularly nice conventionalities. A thought, then a story, and so on until the minds of the congregation are filled full of good sense, practical religion, and—as Mr. Moody himself would wish—of Christ. He is calmer in his utterance than formerly, but sharper and keener.

In the Afternoon,  
at the Franklin St. Congregational Church, he took for his text Titus 2: 11. He said:

We don't know much about grace. It is only on every one's tongue. When people say, “If I was only worthy to become a Christian,” they don't understand what grace means. We want a surplus and an overflow of grace among the church members. God's way of reaching the outsiders is through the church. Now the grace of God will bring salvation. Salvation is as free as the air. It's a gift; you can't buy it or work for it. You work from the cross, and not towards it. No man will have a desire to work unless he knows he is saved. Jesus never set a dead man to work, but we Christians often do it. “This is the work of God, that ye believe on Him whom He has sent.” A man must get out of the flesh, and into the spirit. If a man gets into the kingdom of God, boasting will be excluded. There are no self-made men in God's kingdom, as there are, in a worldly sense, self-made men in Boston, who came when poor boys from the country. With them it is “I, I, I.” But that won't do in the kingdom of God. No boasting there.

A man can't stand for his own sins. If the Bible says we must work out our salvation with fear and trembling, we must get it first. We can't work out what we haven't got. You can't spend \$500 until you get it, can you? Nobody'll get saved until they stop trying to be saved. There's plenty of grace. Grace saves. We want to get up on a higher plane. When a man or woman gets up to speak in meeting, and people get uneasy, and the young people lift their shoulders, and the men take out their watches, remember that that man or woman has lost their testimony. But you want to get into the home to find out how much religion people have. We want more grace. If you haven't got it, there's nobody to blame but yourselves. You want to get grace day by day. People make a mistake when they think that all at once they are going to get grace enough to last a life-time. People live too much on past experience, on the old, stale manna. Better days as we go on in life—that's the Christian doctrine. Some people are like the man's wife which was dried up in summer, and frozen up in winter—either dried up or frozen up. I'll tell you what is the secret: It's peace for the past, grace for the present, and glory for the future. We want a joyful church. A child of God ought to be cheerful, bright, and glad. A joyful church is a victorious church, and that is what the grace of God is for. Glory for the future is the most blessed thing. But you say: “Isn't death between us and the glory?” Yes, but there is something glorious about death. When the 23d Psalm is misquoted: “When I pass through the dark valley.” But the word “dark” isn't there. It reads: “When I pass through the valley of the shadow of death.” Ah! there it is! Did you ever see a shadow in the dark? Go down cellar in the dark when you get home and see if you can find a shadow. Shadow implies light. There's the light in the valley of death. I believe that it is also the privilege of every child of God to walk in this life in unbound-ed sun. Remember that, you who are in trouble. Seek from God to be filled with the Holy Ghost.

## In the Evening

The Baptist Church was crowded to overflowing, people standing in the aisles and blocking the door-ways. He took the same text as at the afternoon service, and finished his discourse as follows:

Grace for service—that teaches me to work out this salvation. A good many people are afraid they will be a peculiar people, as is required. If they become out-and-out, radical Christians, people may talk; and yet for that reason we ought to become such Christians. The brightest man of that old dispensation after all was Enoch, who, when there was a horse-race on the country side, was going to prayer-meeting; or if there was a progressive church party, Mr. and Mrs. Enoch were at prayer-meeting. Very peculiar man! Oh, yes! Elijah was a man who had power. If he wanted fire or rain, all he had to do was to pray. If you want power, get out from the world and be peculiar! Go against the current of the world. We want a few bigoted, fanatical people. I am now anxious about them than about the outsiders.

Some of the qualifications which we must have as Christians are:

We want faith. Not faith that God can use us; for anybody can have that; but we want faith that God will use us. All the men from Adam down have been men of faith—Abraham, Moses, and all. Not that He will use somebody else, but you. Have faith in that.

We want courage. A man full of faith and the Holy Ghost is never lacking in courage. If he is a preacher, he will preach to please God. God's man is full of courage. Four times God tells Joshua to be full of courage. When God tells you to go and speak to a man, go, and not say, “Oh! I haven't been induced.”

We want enthusiasm. Some people are afraid of this, because something out of order may be done. Excitement! Why, there will be more excitement in the saloons of Boston to night than there has been in the church during the last six months. He humorously described the Sunday-school teacher and the preacher who lacked enthusiasm. We've got to have more fire in Christian work. There's something wrong somewhere. Phil Sheridan was worth more than 10,000 men during the last war. When it was known that Phil was to lead the corps, cheer upon cheer went along the line, and the troops were anxious to enter the fight, that Phil might lead them.

Why? Because he filled them up with enthusiasm. “One shall chase a thousand and two shall put ten thousand to flight.” Nowadays it takes a thousand to chase one.

4. We want perseverance—stick-to-it-iveness. That's what we Americans lack. I have always had an admiration for those poor men who brought the pained man to Christ. There's not a word about the faith of the pained man, but their faith, the faith of the men that brought him. I like that. I don't know anything that'll so wake a man up as to get four men after him. Try it here in Somerville, seek out that infidel—four of you Christian men. Let one go at 9 o'clock, another at 12, the third at 3, and the fourth at 6. By the time the last one gets there, the handel hurries, gets his tea, and is at church early. This man has been an infidel for twenty-five years, but he is easier to reach than a man who has sat for twenty-five under Gospel preaching, and is unconvinced. Don't you know that? No man's life will be a failure if he only wins one soul to the Master.

5. We must have love. Love is the motive-power. It isn't hard to reach a man if the motive is pure.

6. We want human sympathy. Convince a man that you sympathize with him. No man or woman is fit for God's service unless they have a great deal of human sympathy. If you haven't got it, pray for it. The story of the good Samaritan ought to be read once in thirty days in the churches. God don't want your \$5 for the poor, but you to go and put your arm right under that man and lift him up. It's easy to condemn men, but it's Christlike to pity them. We want some good Samaritans now. We want more sermons of the hands and feet. Get into the shoes of the good Samaritan, and you will reach the masses. I'll tell you a short cut those shoes: Just imagine that you are the man that's down.

## BALTIMORE LETTER.

N. B.

THE currents of Methodism have flowed along in their usual channels for months past, with but little to indicate any very marked advance in any direction. Our Conference paper asserts that “we have had one of the greatest revival seasons ever known.” That may be true. Certainly is that we have, in many of our churches, enjoyed gracious seasons of refreshing, and many conversions have been reported.

The agitation of

## The Question of Female Representation

in the General Conference certainly has not hurt us any from a spiritual standpoint. Why should it? If we cannot deal with such questions as push to the front in our ecclesiastical economy without neglecting the principal work of the church, we would better take ourselves to our knees. The discussion extended through the two months assigned to it with very little excitement, and if the actual vote cast was a fair index of the interest felt by the laity, the result was not reassuring; nor more than ten or fifteen per cent. (in some instances five per cent.) of the adult membership voted at all. The largest vote recorded against the change was in Metropolitan Church (colored) where the vote stood in the proportion of about 11 to 175. The majority of our women have voted against it. The Preachers' Meeting was divided, but the preponderance of sentiment, numerically speaking, was against it. Nothing has so stirred that body for years. The question occupied several sessions, and the discussion was upon a plane of ability and thoroughness rarely equalled. A few of the brothers, however, put into their speeches and printed articles so much of feeling and apparent rancor, that their fowling-pieces did their chief execution in the rear. Some of the ablest papers presented were by the young men. Their tact, fairness, and masterly grasp of subject was a matter of much congratulation, and argued well for the future of the Conference.

This reminds us that, as the spring Conferences are approaching, and “transfer churches” have their committees out with lenses adjusted to sweep the horizon for “stars,” they would do well to turn their glasses in this direction, and look some of these young men over. This remark is especially appropriate, as some of our most prominent home churches are practically closed against them. “A prophet is not without honor,” etc., and the only sin of these young men is that they were born at home. The practice of these churches for years has been to turn down indigenous talent, and seek extermination, by the way, have not always stood the test of transplanting. This subject of transfers is now under discussion in the Preachers' Meeting, and there is concurrent conviction that the matter needs readjustment upon some equitable basis that will remove its present unjust and therefore objectionable features. “The field is the world,” to be sure, and Mr. Wesley said, “The world is my parish;” but Conference boundaries create local interests, and emphasize the home feeling to the men who are to the manner born. When, therefore, a practice is pursued which takes from them, in many instances, the very fruits of their own sacrifice and toil, they would have to be more or less than human not to protest against it. Mutual interchange of pastors, irrespective of Conference lines, is a thing to which no one can reasonably object; but to pursue a course that inevitably drives the weaker ones to the wall, or squeezes them upon their own soil until they have not breath enough left to lift their diaphragms, is a grievous wrong that the principles of common justice ought to render forever impossible. As long as this is done, the evils resulting from it will continue to be felt. It is sadly true, as is reported to have been said recently by one of the Bishops, that

We are not Doing what we Ought for Methodism here in Baltimore. That is a fact too patent to be disputed. But if our good Bishop would locate the cause, let him not overlook this method of dealing with much of our most important work. We have churches in our midst as completely isolated from home interests and sympathy as though they were situated on an island of the sea. Our own men are rarely asked to preach in them, unless it be to meet an emergency; and yet when some of our General Conference officers and chief men visit us, they gravitate by some strange law of attraction, with uttering certainty, to these churches, and the places that need them most are deprived of the inspiration of their presence. If, therefore, there be a state of feeling here on this subject considered reprehensible in some quarters, let us look the facts in the face, and bear the responsibility where it belongs.

The holiday season with us has not been attended with any unusual excitement, and it

is earnestly to be hoped that the drink habit, so fearfully prevalent in other years, is gradually disappearing. This is not due certainly to high license, whose most conspicuous result has been to increase the revenue to the city; but it indicates the growth of public sentiment that has arranged the habit itself at the bar of righteousness and decency and had it condemned.

The most exciting feature of Christmas Day was the burning of the Masonic Temple, a building costing several hundred thousand dollars, with less than a hundred thousand insurance. Some months ago a bazaar was held for the purpose of paying off a debt on that building, which netted some \$75,000. It was a very brilliant affair, which attracted the attention of the entire city; but the methods employed were some of the most objectionable and pernicious known to the craft of fair-holders. Gambling schemes were carried on to such an extent as to shock and disgust many of our best people. Church people were drawn into it, and some who had not health enough to attend prayer-meeting not money to give to God's cause, were its principal supporters. When the building, so soon after this, was consumed by fire, we could not help thinking it was a rebuke from heaven for thus outraging the conscience of the religious community. The Masonic fraternity can scarcely afford to alienate from themselves the church and its influence.

The New Year was duly ushered in by watch-meetings held in various churches and the Young Men's Christian Association of the city. The attendance was greatly diminished by the inclement weather.

We are pleased to note the assignment of Chaplain H. H. Clark, U. S. N., to the U. S. Naval Academy of Annapolis. The Chaplain spent several years in Washington, during which time he greatly endeared himself to our preachers. He is a man of marked ability and brotherly kindness, and an author whose books ought to be in all our Sunday-schools. He is probably better known here than in his own Conference, and as he expects to spend his life in the Navy, his transfer to this Conference would meet with no opposition from any quarter. He would be given a cordial welcome.

## THE OUTLOOK FOR PRACTICAL RELIGION IN THE DECADE.

JOSIAH STRONG, D. D.,  
General Secretary of the Evangelical Alliance.

PRACTICAL religion, as I understand it, is religion applied to all the relations of life. It finds a happy synonym in the words, applied Christianity.

When Christ was asked by the messengers of John, “Art thou He that should come, or look for us another?” He did not reply with profanity, but simply pointed to the results of His mission. This age is repeating the question of the Baptist and asking, Is Christianity a finality? It is an eminently practical age, and ours is a pre-eminently practical people, and they will accept for an answer not professions, but results. There is reason to believe that we are now entering on an era of applied Christianity; that is, a period which will be especially distinguished by the application of the principles of the Gospel to every-day life, and especially to the solution of those problems which spring from the relations of man to his fellow. One evidence of this is the fact that the church is beginning to get a broader and truer view of her mission. The two great laws in which Christ summarizes the Decalogue recognize both the Godward and the manward side of human nature, which makes man both a religious and a social being. The individual soul can be saved only as it obeys the first great command. Society can be saved only as it obeys the second. Now the church has been chiefly concerned to bring men into right personal relations with God; has emphasized by the application of the principles of the Gospel to every-day life, and especially to the solution of those problems which spring from the relations of man to his fellow. One evidence of this is the fact that the church is beginning to get a broader and truer view of her mission.

The word “sincere” is said to be made up of two Latin words, meaning “without wax,” and originally referred to pure honey. Hence to be sincere is to be honest, unmixed, unadulterated. In other words, it is to be honest. Paul wrote to the Philippians that he prayed that they might be sincere; that is, that they might be honest. Doubtless this did not have sole reference to business transactions. It had a much broader scope. It comprehended the whole range of moral conduct and Christian relation and obligation. Paul desired that the Philippians should be sincere in their love, in their professions of attachment to Christ, in their loyalty to the Gospel, in their fidelity to the brethren, in their attentions to the weak and afflicted, in their benevolence, and in their prayers. He knew that they might be sincere in their spiritual exercises—in their prayers, their love towards God and their brethren, and in their relations to various Christian enterprises. Christian honesty is not confined to business matters. It extends to and through every conceivable relation which holds to God and man, in the church and out of it, in private and public, at home and abroad. It has been charged that even Christian men, although honest in their domestic and neighborly relations, are dishonest in political affairs; or, to put it differently, they are said to be honest in private life, but dishonest in their public life. We doubt this. If a man, no matter what he professes, is insincere in a public capacity, or in official relations, is also insincere in his private and unofficial relations. No one is disengaged in his real character. His insincerity may be more manifest in one sphere of activity than it is in another, but his insincerity runs through his whole character, whether it be always equally discerned or not. If one be insincere in his love for his brethren, he is insincere in his prayers to God; and if one pray in public differently from what he means or desires, but simply to suit his listeners, is insincere—he is dishonest. H. W. Longfellow, in his “Christus,” says:

Just what I think, and nothing more or less.  
And when I pray, my heart is in my prayer.  
I cannot say one thing and mean another;  
I can't pray. I will not make believe!

If there be any wax in the honey of our Christian life and character, let us not be contented until it is all strained out. Let us so live that both God and man can have clear confidence in us. Only sincere Christians are safe Christians.

Addition Christians.

The Apostle Peter suggests this subject. In the Old Version he is made to say: “Giving all diligence, add to your faith virtue,” etc. But in the Revised Version we have a quite different thought, and doubtless a truer one, thus: “Adding, on your all diligence in your faith, supply virtue, and in your virtue, knowledge,” etc. (1 Peter 1: 5). In so latter rendering we see that, instead of an effort being made to add certain things to faith, faith is the element and agency which is to be used in supplying the believer with those things, namely, virtue, knowledge, temperance, godliness, and brotherly love. Clearly enough, it has been seen that it is in the province and power of faith to supply oneself with the various properties enumerated. It is taken for granted that these things will not come into a Christian, unsolicited by his faith and unurged by the persuasiveness of his diligent endeavor. Christians cannot increase in virtue, knowledge, temperance and godliness without using “all diligence” to secure that end. The question is not whether there be a great abundance of such things, easily accessible and obtainable. Nor is the question confined to the religious and frenzies of Divine help in the master of assisting one in procuring these things. But the question mainly and imperatively lays its hand upon the Christian himself and says, “On your part.” It is whether the Christian is willing to use “all diligence,” in the exercise of his faith, to supply himself with virtue and the other graces which are placed at his disposal. It is for him to say whether he will be an addition Christian in all that goes to make up a broad-minded, deep-souled, noble-hearted and progressive Christian, or one who will allow ignorance, vice, lack of self control and impatience, to subtract from the gifts and graces he has, and leave him stunted in spiritual life and a pitiable spectacle for men to behold. There are so-called Christians—hundreds of them, alas! in our churches to-day. They are a “vision of dry bones”—skeleton Christians—a prey to the vultures enemies of the church. Now if the world was all calloused, they would be in a bad way to-night.

The work at St. Mark's is very prosperous. The pastor, Bro. Ramsden, has been doing faithful and earnest work, and he sees all the interests of the church in first-class condition. They have a beautiful church. Now if the world was all calloused, they would be in a bad way to-night.

The pastors of Haverhill Street and Garden Street are pushing their work with much earnestness and looking for good results.

Rev. F. O. Holman preached a fine sermon at Methuen on a recent Sabbath. The church here feel

dawn upon the church that the sphere of religion is as broad as human life.

Moreover, the church will be forced to make religion thoroughly practical if she wants to retain her hold on the masses.

As long as men were isolated and communing were each a little world by itself, they were unaffected by the condition or character of men somewhat removed; but as soon as intercommunication was established, modifying influences began to operate. Steam and electricity are making the whole world a neighborhood, and every man a neighbor; and as peoples touch at an increasing number of points each is becoming more and more concerned with the condition and character of others. Our close relations with others will compel us to do them good in self-defense. The very progress of civilization will make it impossible for good and respectable men to live in peace and comfort unless other men are good and respectable and comfortable. And may God hasten the day! In a civilization where even an enlightened selfishness compels us to recognize the brotherhood of the race, what will become of a religion which refuses to go outside the church door? Surely we are entering a period in which Christ will be more and more popular than ever before. The church will be more and more a means of spreading the gospel of Christ throughout the world.

Here is the opportunity of centuries for the church! To seize it and apply the principles of the Gospel to the entire life of every community, is to save society and give form to our unfolding civilization.

In order to make such application, two principles must be observed—first, that of personal contact between Christians and those who are not; that is, the leaven must be mingled with the meal; and second, that of Christian co-operation, without which there is great and inevitable waste of power. These two principles are being recognized by an increasing number of churches, which are undertaking to do the Lord's business on business-like principles; are attempting in a practical way to reach every family in the community with Christian influence. A goodly number of cities and some counties have organized for the accomplishment of these ends. In addition to results which would naturally be expected, such as increasing contributions and Sabbath schools, a large Christian fellowship is being formed, and spiritual life is finding others which afford illustrations of an applied Christianity: the need sick of the community found and cared for, the organization of charities, neglected children clothed and sent to day-school, work found for the unemployed, the laws enforced, new missions intelligently located and benevolent institutions founded—all, “in His name.” If the limits of this article allowed, other illustrations of the growing spirit and results of practical religion might be given from a Montreal college while getting a suitable education in work among French Catholics under Rev. H. E. Benoit, of Woonsocket. Jan. 4, three persons were received from probation, three on probation, three rose for prayers in the League prayer-meeting, and eighteen in the regular evening service which followed.

The outlook for such applications of religion to all the relations of life is full of hope.

THE STILL HOUR.

## Sincerity.

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## Our Book Table.

**THE LIGHT OF THE WORLD;** and Other Sermons. By Phillips Brooks. Fifth Series. New York: E. P. Dutton & Co. Price, \$1.75.

This last series of Boston's great preacher is the best. We remember with what pleasure we have both listened to Dr. Brooks, and read his previous discourses; and by pleasure we mean that feeling, later developed into strength and help, which it seems, is always the aim of Dr. Brooks to impart. He gives this strength and help in this last series of sermons. He has the rich and deep thought which is at once so simple and so lucid, that some critics might say — indeed have said — that Dr. Brooks is not profound. But if he is not, there is not a profound thinker in the American pulpit to-day. He has a wonderfully keen perception of the innermost movements of human nature, and he uncovers them so clearly, and unfolds them so completely, that those who listen to his preaching see themselves more or less distinctly mirrored. These twenty-one sermons could be read with great profit spiritually by ministers and people alike of all denominations. There is concentrated food here.

**THE GOSPEL OF ST. JOHN.** By Frederick Denison Maurice, M. A. New York: Macmillan & Co. Price, \$1.50.

The late Mr. Maurice was a reverent student of the Scriptures; but he was fragmentary, often obscure, and indulged in speculations which were not always tenable.

This volume on the Fourth Gospel is a fair illustration of his strength and weakness. He has not here written a commentary, but has given a series of discourses upon some selected texts of the Gospel. It cannot be said that these texts furnish so much of the spirit of the Gospel, that in the comments and remarks of Mr. Maurice we have even a partial commentary on John; but the reader can say is that we have some able, scholarly, and discriminating discourses on some texts of the Gospel. That is all. Perhaps that is enough.

**INDICATIONS OF THE FIRST BOOK OF MOSES CALLED GENESIS.** By Edward B. Latch. J. B. Lippincott Company: Philadelphia. For sale by W. B. Clarke & Co.: Boston. Price, \$1.50.

This is a very thorough, and, in a way, critical study of Genesis. Of the views we cannot speak in accord; for they are often far-fetched and illusive. Mr. Latch believes that there is a reference to the Messiah in Genesis not only, but that His labors commenced in the flesh as the Son of Man, from the day of Abraham. And logically from this he believes that, e. g., Isa. 52: 14 shows that "some one did suffer — not will suffer, but did suffer — beyond the sufferings of any other man." This may be safely called a fanciful interpretation, added to others equally fanciful; and serves to prove once more that the simplest and most natural interpretation is undoubtedly the true one. The volume is evidently the result of painstaking labor, but that is all we can say.

**THE DEMOGOUE:** A Political Novel. By David Ross Locke ("Nabby"). Boston: Lee & Shepard. Price, \$1.50.

This is a sarcastic and humorous story, from which the politician may learn much, if nobody else. Of the style we cannot say much, except that sometimes it approaches the vulgar; and of the humor we may say that sometimes it is very pernicious, yet oftentimes obscure and blunt. Probably the strongest spirit of the volume is its sarcasm upon the character of the professional politician as he is born and reared in the West.

**SOME CENTRAL POINTS OF OUR LORD'S MINISTRY.** By Henry Ware, D. D. New York: Thomas Whittaker. Price, \$1.75.

Of these discourses we can speak in the highest terms because of their philosophical and discriminative spirit. They are not complete. They do not give a full view of our Lord and His ministry, even in the particular instances considered. Dr. Ware is not a critic. He does not analyze well anything he may present, so that sometimes we are left in doubt as to exactly what he means. But nevertheless, his broad apprehension of the truths of the Gospel is particularly plain.

And another mark of these discourses is the devout spirit that pervades them — an absolutely essential mark for any religious discourse which can claim attention.

**ISRAEL'S APOSTASY AND STUDIES FROM THE GOSPEL OF ST. JOHN,** covering International Sunday-Lessons for 1891. By Geo. Pentecost, A. M., D. D. A. S. Barnes & Company: New York.

This is the fourth year that Dr. Pentecost has written notes upon the Lessons. It can be classed among the helps from which many derive large profit. They are compact, terse, and vigorous. They are at once exegetical and expository, and are well prepared.

**FRIEND OLIVIA.** By Amelia E. Barr. Dodd, Mead & Company: New York. Price, \$1.25.

This story of Mrs. Barr, equal to her best, appeared first as a serial in the *Century*. It is a story of the stormy times of the Proctorate, and Cromwell's attitude towards the Quakers. The characters are strongly drawn, particularly Olivia Prideaux, Anastasia de Burg, Lady Kelder and her son Nathaniel. From reading this story one can get an excellent idea of the Friends — their beliefs, their teachings, and their sufferings and persecutions in the days of the "Usurper." The incidents are thrilling, and the whole story is written in Mrs. Barr's best style.

Books in paper covers have been received as follows: —

From Harper & Bros., New York: MARCIA, by W. E. Norris (40 cents). THE WONDERFUL ADVENTURES OF PIRATE PHOENIX, retold by Edwin Lester Arnold. (Ill. 50 cents.) STAND FAST, CRAIG-ROYSTON! by William Black. (Ill. 50 cents.) HER LOVE AND HIS LIFE, by F. W. Robinson. (30 cents.)

From D. Appleton & Co., New York: A FLUTTERED DOVECOTE, by George Manville Fenn. (50 cents.)

From Lee & Shepard, Boston: THE THREE SCOUTS, by J. T. Trowbridge. (50 cents.)

From J. S. Ogle, 57 Rose St., New York: ONE HUNDRED POEMS, by Jane A. Van Allen. A. (25 cents.)

From D. C. Heath & Co., Boston: LE CACHET ROUGE, par Alfred de Vigny, edited by Alice Fortier. (15 cents.)

LATIN PROSE COMPOSITION FOR COLLEGE USE. By Walter Muller. Part I. (Leach, Shewell & Sanborn: Boston.) This volume in the Students' Series of Latin Classics is based upon the twenty-first and twenty-second books of Livy, and has both written and oral exercises, and a fine table of synonyms. —

SALLUST'S CATILINE. Edited by Charles George Herbermann, Ph. D., LL. D. (Leach, Shewell & Sanborn: Boston.) Another volume in the same series. It has a nicely-printed text, full notes, and an excellent vocabulary. —

THE SUNDAY-SCHOOL PRIMARY TEACHER'S MANUAL. By Louise Ordway Tead. (Congregational Sunday-school and Publishing Society: Boston. 35 cents.) A manual in which are placed materials for the guidance of a primary teacher in the Sabbath-school. It is valuable. —

ORDERS OF WORSHIP FOR THE SUNDAY-SCHOOL. Arranged by D. E. Curtis. (Boston: Congregational Sunday-

## ZION'S HERALD, WEDNESDAY, JANUARY 14, 1891.

school and Publishing Society. Price, \$12 per hundred.) This is designed for use in the opening services of the Sunday-school, and is a well-arranged manual. —

ECHOES FROM DREAM LAND. By Frederic Allison Tupper. (Shearburn Falls, Mass.) A commendable book of poetry, in which there is much of superior excellence. —

THE HUMMING-TO; or, Debit and Credit in the Next World. Translated by Blanche Willis Howard. (New York: Frederick A. Stokes Company.) From the German of Theobald Grossé.

This is a simple, pathetic story. —

OUR MARRIAGE VOW: The Service and Minister's Certificate. (New York: Thomas Whitaker. Price, 75 cents.) This elegant little volume contains the marriage ceremony, the certificate, and blanks for witnesses. It can be presented to the wedded pair after the ceremony. —

THOREAU'S THOUGHTS. Edited by H. G. O. Blake. (Boston: Houghton, Mifflin & Company. Price, \$1.) A neat volume of the best sayings of the hermit philosopher, taken from his chief books and letters, enabling the reader to get some of the cream of Thoreau without much trouble. —

MATTHEW ARNOLD'S SOHAR AND RUSTUM. Edited by Louis Manning Hodgeson, Wellesley College. (Leach, Shewell & Sanborn: Boston.) Another small book issued in the Students' Series of English classics. Beside the text of the poem, there are notes, a biographical sketch of Mr. Arnold, etc. —

COMPAYRE'S ELEMENTS OF PSYCHOLOGY. Translated by William H. Payne, Ph. D., LL. D. (Boston: Lee & Shepard. Price, \$1.) This translation of the psychology of the French professor, by an American chancellor, will be a contribution to the bibliography of psychology that cannot fail to be of value; but as to the judgment of Dr. Payne that this work of Prof. Compayre is better adapted to the use of schools and teachers, it must be open to question until the experiment is tried. —

FORWARD MARCH: Through Battle to Victory. By Rev. Henry Tuckley. (Cincinnati: Cranston & Stowe. Price, \$1.) A series of inspiring and helpful talks to young people, on life and how to make a success of it. It is written in an easy, conversational style, and is largely illustrated. —

JAMES CALVERT; or, From Dawn to Dusk in Fiji. By R. Vernon. (Fleming H. Revel: New York. Price, 75 cents.) The story, adventure-told, of the conquest of Fiji for Christ, and the part which Mr. Calvert, an English missionary, had in it. It is a small volume, but compact with missionary facts, to cheer and encourage. —

SCRIPTURAL OUTLINES, BY Wm. G. Carr. (Fleming H. Revel: New York. Price, 75 cents.) This little volume is divided into two parts: (1) outlines of the books of the Bible; (2) some Bible readings. It contains a great deal that is valuable, which cannot be found in just this convenient form. —

CATHOLIC POLITICS. By Mary E. Ropes. (The Religious Tract Society, London, 36 Peter's Row, Fleming H. Revel: New York. Price, 60 cents.) Eight tracts, giving significant political titles like "Home Rule," "The Reform Bill"; but the text has nothing to do with these great questions in English politics, but something very different. —

THE VOICE IN SPEECH AND SONG. By Theodore E. Schrank. (John B. Aiden: New York.) A philosophical discussion of the human voice, its use, cultivation, and improvement. It is adapted for the study of all those who use their voice much, such as public singers, speakers, preachers, etc. —

**Magazines and Periodicals.**

The Quiver for January is a good number, filled with interesting family reading for week days and Sundays. The frontispiece is entitled "A Roman Holiday," and is accompanied by a poem. "Overlooked Neighbors," "God in the Book of Nature," "The Perfect Work of Patience," "St. Paul's Praise of Love," are some of the articles which are bold and suggestive, with serial and short stories and "The Gatherer," make a very readable number. Cassell Publishing Company: New York.

In Cassell's Family Magazine for January a new serial is begun by Kate Eyre called "A Sharp Experience;" also another serial, "The Temptation of Duke Carruthers." Other short sketches of interest, with fashion talks and "The Gatherer," make a very readable number. Cassell Publishing Company: New York.

The January Lippincott's has a complete story by Rudyard Kipling, entitled "The Light that Failed." Julian Hawthorne, with the caption, "The New Spanish Inquisition," describes the two dances, Otero and Carmenta. "Christmas-gifts" is a short story by Ruth McHenry Stuard; and "I Remember" — by Francis Wilson, is a series of theatrical reminiscences. Moses P. Handy describes "The State of Washington." There are other good things. J. B. Lippincott Co.: Philadelphia.

The Church at Home and Abroad for the current month has some interesting papers, as — "Progress of Religious Freedom in Brazil," by Rev. John M. Kyle; "American Missionary Touring," by Ira Harris, M. D.; "Alcohol as a Cause of Insanity," by S. L. Jepson, M. D. The last half of the magazine contains much of special interest to Presbyterians. Presbyterian Board of Publication: No. 1334 Chestnut St., Philadelphia, Pa.

The prized Atlantic for January is most timely. Two descriptive papers — "Notes: An Unexplored Corner of Japan, I-V," by Percival Lowell, and "A Swiss Farming Village," by Sophia Kirk; two educational papers — "A New University Course," by Cleveland Abbe, and "Individualism in Education," by Nathaniel Southgate Shaler; two political papers — "Bonanglism and the Republic," by Adolph Cohn, and "The Lesson of the Pennsylvania Election," by Henry Charles Lea; one philosophical, one historical, one critical paper, four poems, the stories of Frank R. Stockton and Miss Fanny D. Muriel, beside other things, make this number most fascinating. Houghton, Mifflin & Co.: Boston.

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# Zion's Herald.

WEDNESDAY, JAN. 14, 1891.  
(Entered at the Post-office, Boston, Mass.,  
as second-class matter.)

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## MICROSCOPIC EXEGESIS.

We chanced, on a recent Sabbath evening, to have the rare privilege of listening to a sermon. It was in the church nearest at hand, but was not Methodist. The minister, in reading his Scripture lesson, commented at length, with the intention of being minutely critical. Thrice in reading a single chapter of John's Gospel he told us with much show of learning what was the meaning of certain words in the Greek. He entered, with striking effort to display an analytical spirit, into an examination of the original text. We very frankly confess that this practice of microscopic exegesis was not edifying to the writer, nor do we think it was to any one of those two hundred people present.

The beloved disciple himself would, we think, have been most surprised at the new significance which this critical exegete was trying to force out of his language. The labored discrimination served to confuse rather than to explain. That method of comment must carry to the ordinary hearer, also, an impression of doubt as touching the correctness of the entire English version of the Scriptures. The explanation savored strongly, too, of pedantry. It has been our privilege to listen to the ablest preachers in Methodism and to many of all denominations on both sides of the ocean; but we do not now recall that we have ever heard such men talk about "the meaning of the original text." The microscope is a good thing especially for the minister's study, but would better not be displayed in the church.

## THE OFFICE OF THE TEACHER.

Though little prized by many, the office of the teacher is a high calling. The apostles were workers of miracles; but their final distinction was that of teaching. Go into all the world to teach and guide the nations, was a higher distinction than that of performing miracles. The true office of the teacher is to inspire and guide to fountains of knowledge those under his care. To impart knowledge is not enough. The book may give knowledge, often more clearly than the teacher. The true teacher is more than a book. The best things in him cannot be set in type. What books cannot give are the personal magnetism and the tact in guidance of the electric teacher. He inspires those about him with a measure of his own interest and conducts them to the high grounds whence are discernible the paths into the kingdom of true knowledge. To dispense knowledge to others is less important than to induce them to secure it for themselves. The best teacher is not necessarily the most learned; he is the one who opens the ways of knowledge to his pupils and sends them off in the race with a holy ardor. With such a start and furnishing for the race, they cannot fail to reach the goal in good time. The measure of ability in a teacher is not what he knows, but what he is able to make the pupil know. The perfect teacher is one who is able to point to pupils who have traveled beyond himself. "In America," said a German occultist, "I have a pupil who can do all I can do and much which I cannot." Socrates projected his pupils far in advance of his own lines.

## CHRISTIAN SKEPTICISM.

The most fatal skepticism is that which lurks within the citadel of belief itself. For a man secretly to doubt that which he openly avows, is the last extreme of ungrateful infidelity. And yet we have not some reason to fear that this most dangerous kind and quality of skepticism is increasing in the Christian Church? The speechless testimony of the life, betraying the uttered vow and the recorded profession; the secret, but not altogether concealed, distrust of the present power of the Holy Spirit in the world; the careless or flippant utterance, betokening the real unconcern of the

heart — are not these things evidences of a most disastrous spirit of skepticism which is growing up in the minds and hearts of Christians themselves?

At the last meeting of the Evangelical Alliance, held in this city, Rev. Dr. Strong remarked that it was not the skepticism whose assaults were made from the outside from which Christianity had most to fear, but that which assailed the faith from within, in the doubts and uncertainties and inconsistencies of Christians themselves. This is indeed the kind of infidelity which tells. It is like the silent pick, undermining day and night the mighty walls, against which the battering-rams of the enemy thunder in vain.

And what is this Christian skepticism, from which we are to apprehend such danger? It is not blatant, loud-mouthed criticism of God's providence or revelation. It is no merciless system of logic or of science applied to the Bible or to theology. It is simply the skepticism of silent distrust and of inconsistent living. It is the skepticism which says, "God is love," and then turns from the rod and the cross with bitterness of heart and selfishness of purpose. It is the skepticism which affirms, "I believe in the Holy Ghost," and yet so lives as if the mighty rushing wind of Pentecost had died into an eternal, helpless, hopeless calm. It is a skepticism which cries with the lips, "God's in His world, and all's well," but in its heart of hearts confesses to the dreariest pessimism of the most confirmed agnostic.

Do you believe that there are but few skeptical Christians of this sort? Then account by some other hypothesis for the inconsistent lives of thousands of professors, for the apathy of hundreds of churches, for the relaxed standards of so many Christian communities, for the decline of reverence, for the increase of Pharisaism and formalism. Are these the fallings of those who continue quick and firm in the faith? Must there not be some creeping in of the skeptical spirit through so many loopholes of unfaithfulness?

Brethren, is it possible that the world can charge us with a greater skepticism than its own? Are we, by our half-heartedness, our inconsistency, our unfaithfulness, our hypocrisy, doing more to undermine the walls of the New Jerusalem, than all hostile science, and worldliness, and infidel hatred are doing to batter them down? God grant that, if there be any lurking skepticism in our hearts, we may banish it, by the grace of our Lord Jesus Christ!

## ITALIAN REFORM.

The triumph of Premier Crispi in the recent national elections, recalls attention to the remarkable series of reforms and improvements which have been in progress for the last quarter of a century in the land of the Caesars and the Popes. The unification of Italy under Victor Emmanuel remains one of the most memorable revolutions of history. It ended the old ecclesiastical régime of the Middle Ages, and introduced the new civil order with a united Italy, harmonized with modern civilization. In order to retain control of the fragments, the Popes had, for centuries, kept Italy divided; the advance of the Sardinian king to the Eternal City brought the severed parts into one grand nationality for the promotion of the interests of the people as against those of the priest caste which had long been an incubus on the land. The dead hand was on millions of property, paralyzing industry and placing a premium on idleness and vice. The number of religious and charitable foundations whose value (if they ever had any) had lapsed, was enormous. To deal with these venerable foundations, which served as a vast corruption fund in the hands of the hierarchy to be used against the interests of the people, was the first concern of the new government. The Italian people as a body remain patriotic. In the face of such concentrated opposition, the Italian electors have returned to the chambers by an immense majority representatives favorable to Crispi — a result which strengthens his position, and will exert a powerful influence on his enemies at home and abroad. For him the election is a vote of confidence which will add strength to the triple alliance with Germany and Austria, thus joining as by bands of steel the three countries as against France and Russia. The Italian people have gained wisdom by the things they have suffered at the hands of the papacy and of France, and are disposed to leave the control in hands more friendly to liberty and Italian unity. Signor Crispi is hated in France and Russia as well as by the Roman hierarchy, but with the Italian people at his back, he will feel doubly confident in moving out on his own lines. Italy, not the papacy, is to be the first interest with Italians.

As in England, the religious houses were the first point of attack. As early as 1855, only six years after Sardinia had been called to the Italian hegemony, and fifteen years before the complete unification of the peninsula by the capture of Rome, the Sardinian chancery passed an act disestablishing all houses of religious orders not engaged in teaching, preaching, or care of the sick, of all chapters of collegiate churches without the care of souls or in places of less than 20,000 inhabitants, and of all private benefices for which nothing was paid by the holders. This act resulted in the suppression of 24 monasteries with 3,733 friars, of 61 nunneries with 1,763 nuns, and 2,722 chapters and benefices. In 1860 and 1861, before the new constitution of the kingdom of Italy had been proclaimed, the royal commissioners issued decrees by which these were abolished in Umbria 19 monasteries and 102 convents, with 1,809 male and 2,393 female associates, and 830 chapters or benefices; in the Marches, 202 monasteries and 127 convents, with 2,950 male and 2,728 female associates; in the Neapolitan provinces, 747 monasteries and 275 convents, with 8,775 male and 7,498 female associates. Thus in five or six years were abolished 2,075 houses, of the regular clergy, occupied by 31,649 persons; and the confiscated property yielded an annual revenue of £368,298. There were also suppressed 11,889 chapters and benefices of the secular clergy, yielding an annual income of £190,140. In 1866 the process of secularization was extended to the whole kingdom. The act of 1867 suppressed certain properties which had escaped,

and imposed a heavy tax on the whole patrimony of the church. By this legislation from 1855 to 1867, nearly 50,000 ecclesiastical foundations, which were rendering no service to the country beyond that of supporting an idle population of more than 60,000 souls, were abrogated. The value of the property taken amounted to more than \$100,000,000.

But after these extended confusions, there remained under the control of the priesthood some \$300,000,000 of property in the shape of private charities, with an annual income of \$20,000,000. By the act of the Italian Parliament, passed at the instance of Premier Crispi, on the 15th of last July, some of these charities were suppressed, others were consolidated with those given for kindred purposes, and the whole committed to the custody of local boards from which the parish priests are excluded. The change is important for the peace and prosperity of Italy. It removes the priests from the control of funds, used in their own interests and against those of the government. Those private charities become, in a sense, public charities under the control of towns, cities and provinces. It is the king's rebuke of the priesthood, as well as the open assertion of his independence of an order which had dominated Italy for so many ages. It sets the priests down in the back seat, and bids them keep hands off the charitable funds they had so long manipulated to their own advantage and that of the church. Since the French Revolution there has been no such free handling of trust funds in any land. The amount was much greater than that dealt out by Henry VIII. The re-organization of these immense charities is a severe, but needed lesson. In all lands Roman priests have proved themselves so untrustworthy that their removal from place has become indispensable at every new movement for popular education, civil liberty, or better government. One of the lessons America needs to learn is the danger to her institutions from the cern, and diplomacy of priests. Roman priests are a caste, whose supreme concern, as all history teaches in reiterated lessons, is an interest for their own order at the expense of the people. Italy's counsel to America is — Beware of priests!

Of course the enactment of the July law made Signor Crispi and the government he represents extremely unpopular with the hierarchy, which at once set itself to secure his overthrow in the elections now just past. In their unpatriotic purpose, the hierarchs were aided by the disaffection of other groups, like the extreme republicans and the enemies of the triple alliance. The Romanists denounced him as a heretic; the extreme republicans as an enemy to liberty; the Irredentists as one ready to sell the soil of his country; the sympathizers with France as the friend of Germany and Austria, their ancient enemies; and those in financial straits as the oppressor of the country by his policy of liberal expenditure. Enemies all at once sprang out of the ground. The most unlikely combinations were made in this spasm of discontent, insomuch that it seemed not improbable that the great minister might be defeated. But the result of the recent election shows that the Italian people as a body remain patriotic. In the face of such concentrated opposition, the Italian electors have returned to the chambers by an immense majority representatives favorable to Crispi — a result which strengthens his position, and will exert a powerful influence on his enemies at home and abroad. After lifting a shell he drops the load, and tries again, perhaps with little better success. And yet, with all these disadvantages, millions of men who went into the West poor have come to be well to do, if not rich. Italy is a hard one, but many bravely win.

meeting in his bank; who enters into an agreement with a woman of wealth to become a member of her household, and to conduct that the bank is to be conducted on strictly Christian principles and according to the teachings of the Bible; who buys stock in a panorama of Waterloo in Melbourne, Australia, and states as a condition of the subscription that the panorama is not to be exhibited in any place where it is known that it is a very religious — such a banker is bound to be conspicuous in banking circles. It is unusual for bankers to advertise their virtues in an open manner when one goes to his affairs with greatest curiosity. The result is an airing in the courts from which it appears that the wealthy woman has not been a partner for a year, and never had invested more than \$3,000 in the business, and that not in cash and coin, but in a miscellaneous society, and a host of prohibited articles. For Mr. Kean was an avowed enemy of liquor, and tobacco and of anyone who used them."

— Mr. Moody commenced a series of noon-day meetings in the interest of business men, on Tuesday, at Tremont Temple. We are happy to announce that such service will be held during the remainder of the month four days in the week.

— The *Christian World* (London) says of General Booth and W. T. Stead: —

"They are a pair — Booth and Stead — both overflowing with force, both direct their force to good ends, and neither very particular whether the intermediate space is traversed in a way other people will like."

— Rev. J. W. Mendenhall, D. D., LL. D., will address the Boston Preachers' Meeting next Monday morning, his subject being "The Vagaries of Higher Criticism." In the evening he will speak before the Boston Social Union, when his theme will be, "The Reform of the Upper Classes."

— We have heartily rejoiced at the deserved and rapid promotion which has come to Mr. C. R. Magee since his selection as agent of the New England Depository; but we were not a little surprised as we broke the seal of a letter last week and read: "To Rev. Dr. Ma Gae, editor of ZION'S HERALD."

— Miss Clara Cushman is in labor most abundant, as with the unconverted millions of China upon her heart, she goes about New England telling of the power of Christ to save in that far away land, as she has joyfully witnessed the fact. We most heartily commend her and her work to the favorable consideration of all our people.

— On our 5th page will be found Rev. C. U. Dunning's fourth itinerary of his six years' service as presiding elder of Dover District, New Hampshire Conference. Thus does six years of faithful, unselfish and successful oversight of the district, most affectionate interest in all of his preachers, and joyful devotion to all the work intrusted to him.

— Rev. O. S. Bakelite, of Portsmouth, N. H., president of the Dover District Epworth League, has a very effective lecture which he is delivering to the Leagues on the district. It is in the form of a story, under the title, "Our Church." It is well conceived, not too highly colored, and represents an ideal which any church might hope to attain with grace and good sense.

— Rev. C. F. Farnsworth, of White River Junction, Vt., thus informs us of the death of his father: —

"Our dear father died to-day (Saturday, the 10th) at his home in Northfield, Vt. The death of our mother two years ago caused him to be wonderfully converted, and his great aim ever since has been to meet that sainted wife and mother. We bury him at Lyndon on Wednesday."

— Rev. G. W. Norris, presiding elder of Claremont (N. H.) District, writes: —

"In ZION'S HERALD of Jan. 7 is a very profitable article by Dr. Spencer. The great increase for New Hampshire Conference receives credit is, however, I suspect, partly fictitious. The Church Extension fiscal year ends with October, the Conference year in April. The collections are usually, as a rule, larger in the Conference year, however, the collections were urged forward and paid before November, 1890; hence a large proportion of two years' collections got into Dr. Spencer's report for 1890. I am grateful for Dr. Steele's grand doctrinal differentiation in last week's HERALD."

Frances E. Willard says: "The journalistic temperament is almost the finest the world — keen, kind, progressive and humanitarian. Take away the hallucination of nicotine and the craze of alcoholic dreams, and you would have remaining an incomparable set of brother-hearted men." And these "brother-hearted men" might be much more largely utilized by the churches in our communities if they were courteously requested to open their columns to matters of Christian and reformatory effort. We suggest that our ministers get closer to the editors, and learn indeed how "brother-hearted" and helpful they are.

— Our attention is called to this paragraph in Gov. Tillman's inaugural message to the General Court of South Carolina, which escaped us at the time of its delivery. The only thing striking or strange about such an unwaranted and unholy declaration is its frankness. That is the conviction and the equally determined purpose of the entire South: —

"The whites have absolute control of the State Government, and we intend, at any and every opportunity to retain it. We are in the right of suffrage, at once the highest privilege and most sacred duty of the citizen, is yet beyond the capacity of the vast majority of colored men. We deny without regard to color that all men are created equal; it is not true now, and was not true when Jefferson wrote it."

Our readers may expect some explanation of the press reports concerning the "serious illness" of the editor of ZION'S HERALD. The first intimation that the letter had of the announcement was while reading that excellent paper, the Boston Journal, on his way to attend his funeral, he having made the arrangement some years ago."

— The report of the illness of President Knowles of the New Hampshire Conference Seminary, is greatly exaggerated. He has suffered from lameness, but has attended to all the duties of his responsible position. It is not true that he has asked for leave of absence on account of sickness. The institution is at the present time unusually prosperous, having the largest number of students for many years.

— Rev. S. W. Bidwell, of East Middlebury, Vt., writes thus interestingly of himself: —

"Through my son, Frederick H. Bidwell, I receive ZION'S HERALD. I am 81 years old, and write this without glasses. [An excellent hand. — Ed. HERALD.] Am a local elder in the M. E. Church, and have solemnized nearly 300 marriages, officiated at about the same time in 1811, and have preached in 22 years of age. What of the remaining 17? I have gone over the list carefully, and find that in any fair estimate of the significance of the vote, at least 85 must be excluded. Some have been sick, some have been away, some were sick, some never attend church, some live at a distance, and rarely attending, could have known nothing of the voting unit. The voting is not equal, and was not fairly represented."

— Another reputable religious journal is now rejoicing in Bismarck as an illustration of a religious man, and generously quoting a declaration of his in confirmation of the benefits of Christianity. We confess that we are no longer attracted by such a type of piety as Bismarck represents. There is too much of the flavor of the Middle Ages in it. He has been too egotistic, ambitious, selfish, arrogant and cruel. It is a religion of opinion, of conquest, of force, war, blood, and destruction to one's enemies. It is a religion which finds warrant and apology only in the Old Testament and in the conflicts of the Israelites with the nations about them. "The mind that was in Christ," that said "Peace on earth and good-will to men," and also, "Let him that is greatest among you be your servant" — this Bismarck has never embraced. The man who now finds his chief occupation in the manufacture of beer to make his own people drunk, is not a good illustration of the religion which Christ revealed and Paul preached.

— In reply to a request to John G. Whitier for a word upon Bishop Gilbert Haven, the following is received from him at Oak Knoll, under date of Jan. 5, 1891: —

— DEAR FRIEND: Thy letter came with hundreds of others at the time which I was unable to answer, and I have only just seen it. I hope it is not too late for my reply. I send Bishop Gilbert Haven as one of the truest and ablest men who ever advocated a righteous but unpopular cause. The blessing of those who were ready to perish, rest upon his memory! His was the practical Christianity of the Sermom on the Mount."

— We are shocked to learn, as we go to press, of the death of Capt. J. B. Thomas, of Charlestown. The cause was pneumonia, which resulted in heart failure. Capt. Thomas was at the head of the sugar refinery business in New England. He was a member of Trinity Church, a man of great wealth, and a generous donor to all benevolent causes.

— We are gratified with this appreciative word from Dr. J. F. Berry, the successful editor of the *Epworth Herald*: "You have done splendid service for the League from the beginning, and this symposium will help I expect to attend the New England Conference in the spring."

— Hon. Robert Lincoln sailed last week for his post as minister to the Court of St. James.

— J. B. Rand, of Baker Memorial Church, Concord, N. H., with wife and daughter (Mrs. Thompson), will spend the winter in Dade City, Florida.

— Bishop Thoburn held a Conference in North India, at Moradabad, Jan. 7, and Bishop Newman held the Mississippi Conference at the same time at Moss Point.

— The late General Spangler said, shortly before his death, to a Treasury Department official: "The best thing I ever did there was the appointment of the first woman clerk; in fact, I often think it was the only deed of my life that is worth remembering."

— Bishop Haygood will relinquish his position as general agent of the Slader Fund next May, and Dr. J. L. M. Curry, of Washington, will succeed him. Bishop Haygood has done a memorable work in distributing this fund. Dr. Curry is a fitting successor.

— Rev. L. D. Bentley, of Norwich, Conn., presents his proposition to engage in revival services, preach for any church, or assist any pastor free of charge, asking only that traveling expenses be borne. This faithful and heroic brother is to be commended for such a generous offer.

— We are



## The Family.

### Rise Higher.

Son of mine,  
Wouldst thou choose for life a motto half divine?  
Let this be thy guard and guide  
Through the future reaching wide,  
Whether good or ill betide,  
Rise higher.

From the mire  
Where the masses blindly grovel, rise higher!  
From the sin and sorrow love of gold,  
From the lusts bought and sold,  
From the narrow rules of old,  
Rise higher.

Art thou vexed  
By the rasping world around thee, and perplexed  
By the sin and sorrow rife,  
By the falsehood and the strife?  
To a larger, grander life,  
Rise higher.

If thou findest  
That the friends they had counted true, kind-  
est,  
Have betrayed thee, why shouldst thou  
Wear for this a frowning brow  
Leave their falsehood far behind;  
Rise higher.

Lift thee upward to a higher, purer air;  
Then let fortune do her worst,  
Whether fate has blessed or cursed,  
Little matter, if that first  
Rise higher.

And at last,  
When thy sorrows and temptations all are past,  
And the great death angel brings  
Summons from the King of kings  
Thou shalt meet the angel wings,  
Rise higher.

— HELEN G. HAWTHORNE, in *Western Christian Advocate*.

### WEARYIN' FOR YOU.

Just a wearin' for you,  
All the time a-feelin' blue;  
Wishin' for you, wonderin' when  
You'll be comin' home agen;  
Restless, don't know what to do,  
Just a-wearin' for you.

Keep a makin' day by day,  
Dull, in everybody's way.  
Folks they smile and pass along  
Wonderin' what on earth is wrong;  
I wouldn't help em if they knew,  
Just a-wearin' for you.

Room so lonesome, with your chair  
Empty by the fireplace there;  
Jest can't stand the sight it;  
G outdoors and roam a bit,  
But the woods is lonesome, too;  
Just a-wearin' for you.

Comes the wind with soft caress  
Like the rustlin' of your dress;  
Blossoms fallin' to the ground  
Softly like your footstep sound;  
Violets like your eyes so blue,  
Just a-wearin' for you.

Mornin' comes: the birds awake  
(Used to sing so for your sake)  
The sun comes up, the day begins  
That come thrillin' from their throats:  
Seen to feel your absence, too,  
Just a-wearin' for you.

Evenin' falls, I miss you more  
When the dark gloom comes to the door;  
Seems just like you o'er me  
To have open it for me!  
Latch goes sinkin', thrills me through,  
Sets me wearin' for you.

— F. L. Stanton.

### THOUGHTS FOR THE THOUGHTFUL.

Be with God in thy outward works, refer them to Him, offer them to Him, seek to do them in Him and for Him, and He will be with thee in them, and they shall not hinder, but rather invite His presence in thy soul. Seek to see Him in all things; and in all things He will come nigh to thee. — E. B. Pusey.

They tell us that in the great Mohammedan mosque of Damascus, on the lintel beam of an ancient portal, in dimmed letters of Greek, is the inscription, "Thy kingdom, O Christ, is the kingdom of the ages, and Thy dominion is throughout all generations." For more than a thousand years the followers of the false prophet have passed beneath that word, carved there when the mosque was a Christian church, the while they have dreamed of world-wide conquest. Their dream shall be forever vain. The lines of that trustful inscription shall not wholly fade, until Crescent yields to Cross, and Christ is all in all. — L. T. Chamberlain, D. D.

The happiest, sweetest, tenderest homes are not those where there has been no sorrow, but those which have been overshadowed with grief, and where Christ's comfort is accepted. The very memory of the sorrow is a gentle reminder that bonds connect the household, like the silence that comes after prayer. There is a blessing sent from God in every burden of sorrow. In one of the battles of the Crimæa, a cannon-ball struck inside a fort, gashing the earth and sadly marring the garden beauty of the place; but from the ugly chasm there burst forth a spring of water which flowed on thereafter, a living fountain. So the strokes of sorrow gash our heart, but they open for us fountains of blessing and new life.

These are hints of the blessings of burdens. Our dull task-work, accepted, will train us into strong and noble character. Our temptations and hardships, met victoriously, knit thews and sinews of strength in our soul. Our pain and sorrow, endured with sweet trust and submission, leave us purified and enriched, with more of Christ in us. In every burden that God lays upon us there is a blessing for us, if only we will take it. — Rev. J. R. Miller, D. D.

If I, in harvest fields  
Where strong ones reap,  
May bind one golden sheaf  
For Love to keep;  
May speak one quiet word  
When all is still,  
Helping some fainting heart  
To bear Thy will;  
Or sing one high, clear song,  
On which may soar  
Some glad soul heavenward,  
I ask no more! — Julia C. R. Dorr.

If any one is restless there is a cause for it. There is no use of reading books or of longing for rest in order to get it. Christ says: "Learn of Me, and ye shall find rest." If we learn of Him, we shall find rest at once; if we accept Him as our teacher, and take lessons of Him how to live, we will obtain rest. It is the same thing He meant when He said: "Take My yoke upon you"—not a burden, remember. What is a collar to a horse? Is the yoke of the horse the burden? No, the collar is what holds him to the burden easily. Christ says: "Try life as I live. My yoke is easy, and therefore My burden is light." Instead of Christianity adding to the burden, it is the secret of the amelioration of life. It enables one to take the burdens of life without finding their weight. He actually goes on to specify what we are mainly to learn of Him. "For I am meek and lowly in heart." Do you see the connection between being meek and having rest? Most are weary, thinking they are not in their right place; that they have been looked down on, and at which they are bitter and lose their rest from wounded pride and from imagining people

are slighting them. These things would be impossible to us if we learned of Christ and were meek and lowly in heart. — Professor Drummond.

Christ is needed to "deliver us from this present evil world." Selfish men need Him that they may overcome their "easily-besetting sins." Men given to drunkenness need Him that they may "resist temptation." The profane need Him that they may no more "take the name of the Lord their God in vain." Idlers and pleasure-seekers need Him that they may "live soberly, righteously and godly in this present world." The careless need Him that they be aroused from their carelessness, and led to walk worthy the high vocation of immortal beings. The wearied and burdened need Him that they may have "the burden of their ease removed, and from whom they can obtain comfort and strength in hours of sorrow." Who is there who does not need Christ? Who so young, who so old, who so pure in heart, who so wise, who so sufficient unto himself, as not to need the grace and guidance of Christ? In every heart He is needed to give it cleansing and right direction; in every home to make it sweet and beautiful with love; in every social circle; in every counting-room; in every shop and mill and mine; in every school and college; on board every ship; on every farm; in all the great marts of trade and commerce; in the quiet retreats where books are written; in editorial rooms; in legislative halls; in courts of law; on the platform of the lecturer; everywhere is this Divine Christ needed. — Rev. F. A. Noble, D. D.

"Elfkin, can you stop long enough to tell me what makes you do so much for the rest of us?"

"In a somewhat surprised tone Effie replied, 'Why, I love you all, you know, and besides I am trying to be like Christ, and He was everybody's servant, so I thought I ought to be.'

"And with another kiss and caress off she went to be 'papa's comforter,' stopping on the way to help Ward find his books and Ben control his temper.

"A few minutes later, as Maud was thinking over Effie's answer, her mother came in, and in reply to Maud's question as to the meaning of her sigh, explained that it was a sigh of thankfulness. 'Hannah is such a good servant,' she added, 'she always does things as I prefer, not in her own way, and she obeys so promptly and willingly that it is a pleasure to watch her. I never had such a servant before, and I am so grateful. She has been such a help while you have been sick.'

"All that evening Maud's thoughts were busy, and when she fell asleep after a short but earnest prayer, there was a peace in her heart which she had not known for years.

"After that she grew better much more rapidly. Every one noticed how bright and happy she seemed, and one day when the doctor sent her away to have a little change of air, they were all surprised to find how much they missed her. For she had begun to do little things here and there for them all, but her ministrations were so quiet that they had not noticed them, nor appreciated their number.

"At the end of the summer Maud came back to her home quite well once more, and ready for any work her Master might see fit to send her."

Miss Howard had an unusual amount of common-sense and tact, a lively sympathy with her scholars, and an eager desire to have them all become earnest disciples of Christ, and she succeeded to a remarkable degree in winning their confidence and obtaining a free exchange of opinion during their study of the lesson. She believed in the practical application of each lesson, and one characteristic of the hour was the illustration of the principal point by a story or incident read or told by some member of the class, or, rarely, a bit of her own experience.

On this particular Sunday the lesson was on "The Spirit of True Service," and could you and I have been there, we should have heard the following story. Marion Elston had been chosen by Miss Howard for this day, and with a shy but very earnest look on her sweet face she began without delay as soon as asked.

"I shall have to talk very fast, because my story is pretty long and I want you to hear it all, so will you please be time-keeper, Miss Howard?"

Maud Easton was a young woman who had been well educated. She had studied in the best schools near her home, and then had been through the four years' course at an Eastern college. When she came back to her home again she was very eager to try to support herself, but her father was quite wealthy and preferred that she should stay at home and help her mother with the other children, for Ben, a lively lad of fifteen, Ward, who emulated him as far as was possible to a thirteen-year-old, and womanly little Effie, nearly twelve, all needed more care than their mother could well give them.

Maud was a Christian and meant to be obedient, but her father's plan was decidedly disappointing to her ambitious spirit. She would have been greatly discontented had it not occurred to her that her father and mother certainly would not forbid her to do church work; so she went into it with all her might.

She joined societies till she belonged to thirteen; she was the most faithful attendant of all the meetings; plans for new work received her most enthusiastic support; and, in short,

after she had been at home eighteen months she was so busy with all this outside work that the family saw very little of her. Her parents said nothing, but waited for a chance to remonstrate. Both feared she needed rest, but desisted to give her a second disappointment.

"More careful, not to serve Thee much, But to please Thee perfectly;"

— and adding in a solemn tone two verses from the Bib e: "Know ye not that to whom ye yield yourselves servants to obey, his servants are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" and "Choose you this day whom ye will serve."

After Sunday-school we might have seen Miss Howard thanking the superintendent with tears in her eyes, and if we had been near enough we might have overheard:—

"And your words, following Marion's story, made such an impression on my girls that two of them decided at once to serve Christ."

a boy. Little Effie she took so much into her heart that the little maid's love and confidence were soon completely won.

"For some time Maud had been noticing Effie's constantly sunshiny face and unceasing helpfulness, and as she was one day lying on the couch in the sitting-room, watching the last glow of the early spring sunset fade out of the sky, Effie danced into the room. Catching sight of Maud's pale face on the cushions, she flew over to give her a hug and kiss. Maud held her close for a minute, then she asked,

"Elfkin, can you stop long enough to tell me what makes you do so much for the rest of us?"

"In a somewhat surprised tone Effie replied, 'Why, I love you all, you know, and besides I am trying to be like Christ, and He was everybody's servant, so I thought I ought to be.'

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### ABOUT MEN.

— Milais, the famous portrait painter, who has been much troubled about his eyesight, is nearly rid of that difficulty, which at one time threatened a serious illness.

— Among the many gifts which came to John Whitter on his recent birthday was a barrel of pitch-pine kindlings from the Whitter Colored School at Tuscaloosa, Alabama.

— Lord Rothschild and Lord Randolph Churchill are among the patrons of the Royal Society, an English organization, which has two objects — to give Christmas presents to poor children, and to send the little ones into the country in the summer. Last year it gave a Christmas breakfast to 5,000 London children, and this year it largely increased this number.

— Mr. William Hamilton Gibson, artist and author, whose beautiful work is so well known to the readers of Messrs. Harper & Brothers' publications, has consented to take charge of the Department of Illustration and Design in the New York Institute for Artist Artisans. This school is devoted to the training of decorative artists and designers, who study the application of art principles to jewelry, pottery, wall-hangings, carpets, silks and other textiles, leather, brass, silver, and the various products of American industry in which beauty is a main feature.

— When she got strength enough to begin to think — oh, how rebellious she was! To be taken away from her work when she was so anxious to carry it on and finish it; to lie there scarcely able to move sometimes and think and think of all the things she had planned to do; and to know that either they had been given up, or that some one else was doing them, not half so well as she could have done — it was hard. Often the feelings of anger and rebellion would grow till at last bitter tears came to her relief, and only the sleep of exhaustion could really calm her unhappy spirit.

— After many weeks she was able to go down-stairs, and with the return of strength and the change of surroundings her heart grew a little more reconciled. She began to get acquainted with the family whom she had scarcely seen for six years. She admired Ben's activity and manly spirit, and grew very fond of Ward, whose gentle attentions to his mother and Effie were unusual in such

an old age.

— Referring to the death of Dr. Heinrich Schleemann, the great archeologist and explorer, the *Christian at Work* says:—

— Every way Dr. Schleemann's career has been that of a self-made man. He was born both with scholarly instincts and with a talent for business; but it was his own energy he and the whole world of archaeology are indebted for the success he has attained. For a brief period he was a resident of the United States. It was in 1868 Schleemann went to the scene of his explorations. For the last years of

his life he has lived in Athens, in Greek style in a noble palace. His children bear the Greek names Andromache and Agamemnon. Even the porter, whose parents had christened him George, was compelled to accept the name of Bellerophon while the goddess who called Daniel was the nurse Polyxena. Greek was the language of the household, exclusively used at table, except when it was necessary to use some other language for the accommodation of guests. He is an illustrious example of what indomitable will wedded to persistence of purpose can accomplish.

— Count Von Moltke, in spite of his 90 years, often walks the long distance from the Reichstag Building to the General Staff Office. As he quietly walks along, with his tall figure only slightly bent, his simple cap, and his hands in his pockets, except when saluting the passers-by who bow to him, Count Von Moltke would not be taken for more than 70 years of age. He conscientiously fulfills his duties in Parliament. Being asked what he aspires to, he replied, "To the grace of God he is.

— "Elfkin, can you stop long enough to tell me what makes you do so much for the rest of us?"

— "In a somewhat surprised tone Effie replied, 'Why, I love you all, you know, and besides I am trying to be like Christ, and He was everybody's servant, so I thought I ought to be.'

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## Review of the Week.

Tuesday, January 6.

— Fifty miners were killed by explosion in Potosi Ostrac.

— Secretary Noble denies that the Indians are not given food enough.

— Three municipal courts were transferred to the Court House.

— An unknown English ship has founders off Sicily with 24 persons.

— The death of Emma Abbott, the soprano, at Salt Lake City, is announced.

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— The Senate disapproves the Elections' bill, taking up the Silver Bill in its stead. Mr. Stewart offers a free coinage amendment. The House agrees to the conference report on the Urgent Deficiency bill.

Wednesday, January 7.

— Parcell and O'Brien hold another conference at Boulogne.

— Several Indians were killed in a fight near Wounded Knee.

— Nicholas, Duke of Leuchtenberg, died in Paris aged 45 years.

— The Farmers' Alliance controls the Nebraska Legislature.

— A dozen miners were killed at Angel's Camp, Cal., by the breaking of a rope.

— The Glasgow trade still suffers severely from the railway strike, which is not ended.

— The New Hampshire supreme court dismisses the Jewett cases on the ground that it has no jurisdiction.

— Master Workman Powdery desires the holding of a national conference to formulate an industrial political platform.

— The bill allowing suspension of tonnage dues is repeated in the House. The Farquhar shipping bill was brought up in the House.

— Secretary Windom to-day fixed the salary of Miss Phoebe Cousins, secretary of the board of lady managers of the Columbian Exposition, at \$2,000 per annum.

Thursday, January 8.

— The Legislature of 1891 convenes. Old officers re-elected in both branches.

— Spain can enter into reciprocity treaty with the United States before 1892.

— The financial bill was debated in the Senate and the Shipping bill in the House.

— The sudden death of Judge Devens of heart failure last evening will be learned with sincere regret.

— Indian agencies, at the suggestion of Gen. Miles, have been temporarily placed under military control.

— The New Hampshire Legislature organizes with the admission of the "if entitled" members, and elects Mr. Tuttle governor.

— Ennis Pasha has been appointed governor of the western portion of Egypt, East Africa and Herren Soden of the remainder.

— Commander Reiter, U. S. N., is severely censured for his inaction at the time General Barradilla was killed on board the steamer "Acapulco."

— S. A. Keen, the banker who failed recently, with liabilities of \$1,500,000, was held for the grand jury to-day on a charge of receiving a deposit at his bank after he knew that he was insolvent.

— Italy is experiencing the most severe weather known to the people of the present generation. Nine thousand men are at work removing the snow from Berlin streets, and the poor of London are suffering greatly owing to the severe weather.

Friday, January 9.

— Lieut. E. W. Case, Twenty-second Infantry, was killed by a Brule Sioux.

— President Harrison pardons W. E. Gould, the Maine banker embezzler.

— Yesterday was Governor's Day in Massachusetts, New Hampshire and Maine.

— Municipal public, charitable and private bequests under the will of Mrs. Fog, of New York, were made public.

— There was a disgraceful row in the Nebraska Legislature yesterday, and a company of militia was called out to preserve order.

— At the meeting of the Railway Presidents in New York yesterday, it was voted to call the association "The Western Traffic Association." It was decided to form a tonnage pool.

Saturday, January 10.

— Delamater &amp; Co., Medville, Penn., have been held for embezzlement.

— Dr. Schleimer's work of excavation at Slauson is to be continued by his widow.

— Commissions will be abolished on sales of passenger tickets east of Chicago, and different fares will be recorded to.

— The Census Board has issued a bulletin which shows the total Indian population of the United States to be 244,704.

— William A. Russell, of Massachusetts, has been appointed as one of the commissioners to consider the establishment of an international coin.

— It is said that, while Jay Gould does not control Atchison, Russell Sage and other friends of Gould hold more Atchison securities than ever before.

— Several prominent merchants of Glasgow expressed the willingness to pay increased rates of freight if the railway employees could receive an increase of wages.

— This is the most severe winter in England since 1814 and the most protracted for the past century. Ice has formed eight inches thick on the Thames above Teddington.

— Both Messrs. Boyd and Thayer assume the office of Governor of Nebraska. The Adjutant-General refuses to obey the former, who appoints another. The Supreme Court will consider the matter on Tuesday.

— The American Board has received full information regarding the outrages perpetrated by the Spaniards in the Caroline Islands, and has laid the cases of its missionaries before the State Department.

— The trust formed by the various manufacturers of harvesting machinery throughout the country has been broken up, owing, as the president says, to legal obstacles to the consumption of the enterprise.

— In the Senate, Mr. Frye introduces bills relative to the ownership of vessels engaged in foreign trade. Messrs. Blackburn and Morgan advocate the free coinage of silver. The House considers the private calendar.

Monday, January 12.

— The Western Railroad presidents have adopted a truce agreement.

— Parcell makes a speech at Limerick full of blame for Gladstone.

— The Kansas Farmers' Alliance declares it will oppose all foreclosures on farms.

— Mark Twain hears by telephone 450 miles away a sermon on the life of his mother.

— Ten thousand men have been thrown out of

employment by the shut-down of Mahoning Valley furnaces.

— The hostile Indians, numbering 3,000, are now within five miles of Pine Ridge, and are expected in to-day.

— Chairman Walcott and other members of State board of health say the Merrimac River is full of disease germs.

— The fund started by Lord Zetland and Baileys, in behalf of the distressed poor of Ireland now amounts to £19,000.

— The famous Borghese gallery of pictures at Rome is to be sold in consequence of the failure of the present head of the house.

— One of the American Express cars from Chicago to New York was broken into, on route, and robbed of nearly everything of value.

— News has been received to the effect that Padiecki, the Polish nihilist and alleged murderer of Gen. Szeliskowski, has been captured.

— The Spanish Government will commemorate the discovery of America by Columbus by re-opening the port of Palos, from which Columbus sailed.

— The people of Prince Edward Island threaten to secede from Canada unless a tunnel is constructed connecting the islanders with the mainland.

— Two steamers meet in collision in the Firth of Forth. One sinks at once, drowning twelve men; the other sinks soon after, causing the loss of one more life.

— The Sugar Trust case has been settled. The receiver has been discharged and the American Sugar Refining Company organized in its place under a new Jersey charter.

— The committee on Foreign Relations submitted a report to the Senate on Saturday favoring the guaranteeing of the bonds of the Nicaragua Canal Company by the United States government.

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— The Glasgow miners were killed by explosion in Potosi Ostrac.

— Secretary Noble denies that the Indians are not given food enough.

— Three municipal courts were transferred to the Court House.

— An unknown English ship has founders off Sicily with 24 persons.

— The death of Emma Abbott